

**Rule from Heaven:**  
**OR,**  
**Wholsom COUNSEL**  
**TO**  
**A Distracted STATE:**  
Wherein is discovered,  
**The onely Way for settling**  
**THE**  
**GOOD OLD CAUSE,**

**AND**  
Removing the Maladies incident  
thereunto: and Mr. Pugh his Prophe-  
cies opened.

**By ARISE EVANS.**

1 Thel. 5. 20. Despise not Prophesying.

Mat. 6. 33. But seek ye first the Kingdom of God and  
his righteousness, and all these things shall be added  
unto you.

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THE NEW  
VALLEY COUNCIL

A BROAD  
The only Way for getting

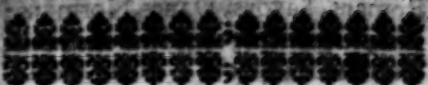
GOOD OLD CURE



BY ARISTOTEL

THE NEW VALLEY COUNCIL  
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## The INTRODUCTION,

**A**lthough we have been of all Nations the most sinful, yet from time to time, God in Mercy did deal with us, that we Britans might be a People saved to the Glory and Honour of his free Grace: as it is written, *Isa. 43. 2. This people have I formed for my self: they shall shew forth my praise.* And as it is seen from age to age, Gods Justice is such, that it will not pass by the sins of any people, but especially his own people, as you see, *Amos 3. 2.* so he owning us, did severely punish us for our sins at all times: First, by the Grecians, when our Royal City of Troy was destroyed; and then after we came hither, by the

A 2

Ro-

Romans, Saxons, Danes, Normans;  
 yea; God made use of all the Nations  
 round about us, when we sinned,  
 to punish us for our sins, not according  
 as our enemies willed; who would  
 have utterly destroyed us, nor according  
 to our deserts, who deserved no less  
 then utter destruction; but God, according  
 to his purpose, corrected us in mercy  
 and measure.

And when our City of *Troy* was  
 destroyed, and we scattered from  
 thence, to seek a new habitation;  
 some of us came to *Italy* (which  
 Country long after gloried in being  
 Trojans) but the Nobles followed  
*Brute* their Prince, and from all parts  
 as they were informed, came unto  
 him, into *Grecia*, where in time, *Brute*  
 became potent, having with him in  
 Towns, Woods and Deserts a strong  
 Party: & when at the Request of *Brute*,  
*Pandrasus* King of *Greece* would not  
 grant them Liberty in his Countrey,  
 or leave to depart out of his Countrey,  
 but



but went about to punish them; *Brutus* overthrew the King in battle, took him prisoner; that *Pandrus* King of *Greece*, to reedeem himself according to agreement made between them, was glad to furnish him with a Navy and much Treasure, and give him his Daughter to wife: whereupon *Brute* and his company leaving *Grecia*, came through many Countries, found many more of the disperfed Trojans, fought many Battels victoriously, got much honour and riches, and made no stay until he came to this Land, which God had promised him in a Vision at *Leopitia*.

And coming, by Gods Providence, to this Land, we found here certain Giants descended from *Ham* the son of *Noah*, who then called the Name of this Land *Albion*; from *Albion* the fourth son of *Neptune*, that was the first King which reigned here of that Race: those Giants did oppose

us; but we destroyed them all; and the name of the Land we called according to the name of *Brute*, *Britain*: and as we searched the Land, we found in many places of it, but most of them inhabiting *North-wales*, a people descended from *Japhet* the son of *Noah*, called *Samotheans*. This *Samothea* by *Moses*, *Gen. 10. 2.* is called *Meshech*, and he came here within 200 years after the Flood; he excelled all the men of that age in wisdom, learning and knowledge, both in Divinity and Philosophy; and being skilful in the Law of God and Man, he was exceedingly given to the Religion of his Grandfather *Noah*, which he upheld in his Family; and when the earth was divided, *Gen. 10. 5, 25.* he had for his portion in *Europe* all the Country lying between the River of *Rhene* and the *Pirenian Mountains*; which Lands he peopled with such number as could be gotten in those days:  
but

but he chose for his own habitation  
 this Island, and called it *Samothea*;  
 he dwelt in *North-wales*; and *Samothea*  
 begat *Magus*; *Magus* begat *Sarron*;  
*Sarron* begat *Drin*; *Drin* begat  
*Bardy*: these five, *Samothea*, *Magus*,  
*Sarron*, *Drin*, *Bardy*, reigned here  
 long time before *Albion* came; and  
 they were so famous for learning,  
 that every one of these created a  
 Colledge of himself; so that the  
 Greeks, Persians, Athenians, even  
 all the Gentiles, had their Chara-  
 cters and Learning from these Col-  
 lidges first; which then was pure  
 Knowledge, though afterwarde cor-  
 rupted by new devises among them  
 of other Countries, who thought  
 they were no body if they did not  
 adde to it.

When we *Britains* being descended  
 of *Gomer* the son of *Japhet*, found these  
*Samotheans* our Brethren, not onely  
 because of kinde, but also for their  
 Learning and Vertue, we were right  
 glad

glad to meet with them, so that we joyned with them, and became one people; and in short time after, things in *Britain* were so settled, specially in matters of Religion, that as I may so say, we were Christians above a thousand years before Christ was born.

First, we believed in the onely true ever-living God, Maker of all things.

Secondly, we had three Names to the same God; by which we called upon him, and did worship him; believing that he was three in One, and One in Three.

Thirdly, we believed that the soul is immortal; and that when one died, his soul entred into another body prepared of God for him: so that if he that died was a good man, his soul was raised and went into a more honourable and glorious body; but if he that dyed was a bad man, his soul descended and went  
into

into a more dishonourable and base body: God in this case judging every man according to his works done in his body: thus we believed the Resurrection; and surely it doth in some measure agree with the Gospel, as may be proved by many Texts; and was not the soul of *Elijah* in *John* the Baptist, which made our Saviour affirm that *John* was *Elijah*? *Mat. II. 13, 14.*

Fourthly, for the Government of this Religion, the Land was divided into 28 parts, where were seated 28 *Flamines*, whereof three of them were called *Archflamines*, which were then as the Bishops and Archbishops of our time, but after a more perfect manner; for then there was three *Archflamines* over the Britains, which did signifie the Trinity and Personalty of the Godhead; but our Church of *England* had but two Archbishops.

Therefore it was not a hard thing for

for *Lucius* King of the Britains to  
 stablish the Christian Faith in his  
 Kingdom, it being all one with that  
 they had in Doctrine and Govern-  
 ment, onely differing in Names and  
 Ceremonies; so that *Lucius* which  
 was the first Christian King in the  
 world, quickly, and without violence,  
 brought the Britains to the Christi-  
 an Faith: who hearing Christ prea-  
 ched, immediately believed, and  
 were baptized: that *Lucius* change-  
 ing the word *Flamine* into *Bishop*,  
 thus altering few Names and Cere-  
 monies, the work of reformation in  
 Britain is done quickly.

And in Contemplation of these  
 things, I see *Jesus* while he was on  
 earth viewing the Daughters of the  
 Gentiles, to finde out his Spouse;  
 and among them all, concludes Bri-  
 tain to be the most amiable; and  
 being in love with her beauty, accor-  
 ding to *Solomon*, *Song 4.* is resolved to  
 take her to wife, that he might beget

a son of her body to inherit his glory: therefore *Jesus* the King, after the manner of Kings, sends the most honourable of all his Disciples, *Joseph* of *Arimathea* by Name, an Embassadour to *Britain*; and he coming to *Arviragus* then King of *Britain*, was so courteously received, that the King gave him some Land to inhabit, and liberty to declare his message to the British Lady, so called for method sake: but the said Lady, notwithstanding the Kings consent, for modesty sake, as prudent Ladies use to do in such a case, doth not seem to grant her love to her beloved at the first motion, because she might have been judged to be of an unconstant minde, for altering her estate suddenly, and without mature deliberation: for these causes the suit continueth; so that the agreement is not fully made between *Jesus Christ* and the British Lady until King *Lucius* time, and then they were

were married with great joy : and not long after, the British Lady brings forth a son to Jesus Christ, namely, *Constantine* the great, who gave such a wound to the enemies of Jesus Christ, that they could never recover it: we then being assured that the British Lady should bring forth another son to destroy all the enemies of Jesus Christ, and receive of his glory, for this cause *Britain* had many enemies that envied her, because of this honour that God was pleased to give her: which is worth your consideration.

*Britain* being thus exalted, and her son made Emperour, Satans Friends fell into a tottering condition; therefore he stirreth all his instruments against the British Nation; as the Saxons, Danes, Normans, and all the Nations round about sought to destroy them, till they drove the *Britains* into *Wales*; and at last, after much Wars for a long time,



time, through a guile used in their agreement with *Edward* the first, who privately sent his Queen to *Carnarvon*, where the first Prince of the English Race was born; and the *Britains* submitting to him, brought themselves into such misery, that from *Edward* the first, to *Henry* the seventh's time, the *Britains* were in great slavery; the English using them cruelly, destroying their ancient Records, prohibiting them to bring their Children up in Learning, intending to extinguish their ancient Language, and bring the prophecies and promises written in the same Language to none effect: but for all that, the *Britains* through Gods Providence preserved their Language, and so much of their Writings as is needful to hold forth the truth for them.

And of all the enemies that we had since our coming to *Britain*, the Romans were the most honest and noblest

noblest Enemy; for they indeed esteemed the *Britains* according to their worth and quality, making a difference between us and the Barbarous people round about us, because the Romans found the *Britains* to be as good men as themselves were: for all the Countries hereabout submitted to *Julius Caesar* without any great resistance: but when he sent to *Cassibelan* King of the *Britains* to have him submit, *Cassibelan* sent him word, That he and the *Britains* had not learned as yet to live in servitude; and that *Caesar* should find it a hard matter to bring them to it: whereupon *Caesar* being in wrath, came to *Britain* with all his Power; but he found *Britain* so hot, that he was forced to go back into *France* from whence he came; and after many returns to little purpose, being half ashamed, *Caesar* sought to gaine the *Britains* by love, and at last came to an agreement with

with them, that the Romans and the Britains should become one people. Thus they concluded, So that you may see in the Chronicles (as many more were) *Constantine* the Great was a *Britain* by the one side, and a *Roman* by the other; for which cause *Pompey* who was sent from *Rome* to conquer the other side of the world, sent a jeere to *Caesar*, for that he could not otherways overcome such a small handful of people as he judged the *Britains* to be: therefore *Caesar* bore him a grudge for it to his dying day; so that before *Pompey* came to *Robin*, *Caesar* having many of the *Britains* with him, met him, and shewed him the *Britains* Valour in a Battel where *Pompey* was slain, and *Caesar* made Conqueror of the World.

And now this also, that the Romans should never have had footing in *Britains* had *Britain* then been united within it self: for King *Lud* died,

ed, and left behind him under age  
 four sons: *Cassibellan* his Brother  
 was made Protector; and usurping  
 the Throne, *Androgeus* son and heir  
 to *Lud*, being deprived of his right,  
 agreed and sided with *Cesar*, and  
 went to *Rome*; therefore many towns  
 not submitting to *Cassibellan*, because  
 he was not their lawful King, made  
 much for *Cesar*, and brought in the  
 Romans as abovesaid: so that *Cesar*'s  
 report is true, saying, That *Britain*  
*was divided when he invaded it*: but  
 had he come in King *Lud*'s time, he  
 had found no entrance into *Britain*.  
 Yet as the truth is, our Confederacie  
 with the Romans did us much evil:  
 for our men going out of the Land  
 to maintain the Romish interest,  
 made our number decrease, and em-  
 boldened our pilfring Enemies to set  
 upon us, specially after they saw that  
 huge host go out of *Britain* for the  
 service of Christ under *Constantine*  
 the Great. Thus much touching the  
 Ro-

Romans, as being worthy of note, I thought good to shew you.

And now to return where I left:  
The *Britains*, as before you see, were in great distress, from the time of *Edward the first*, to the time of *Henry the seventh*; that is to say, above two hundred years; and for all their enemies could do to them, the *Britains* kept their Language, Records and Prophecies: so that *Henry the seventh* being a *British* promised Prince, had them Prophecies as his guide; and he observing them, came accordingly to the Throne, to the comfort of all people: for he united *York* and *Lancaster*, redeemed *Wales*, and was the means to bring *England* and *Scotland* under one head; and from that time to this day, the Welch *British* blood, according to the Welch Prophecies, hath continued on the Throne of great *Britain*.

B

Thus

Thus far God hath done for us in fulfilling our prophecies; blessed be his Name for ever: and more is yet to be fulfilled of the said Prophecies, which will infallibly come to pass as the rest did; for God is come in his promises, therefore now it is time for you English-men to consider it, (and not henceforth to despise, deride and scorn the Welch) that ye may as *Britains* be made partakers of the blessing with us, denying your English or Saxon interest; for surely the Saxons shall vanish, as God hath determined it by our Prophecies.

The mystery of our Prophecies and Knowledge was delivered to us of old, by *Samothea*, or, as *Moses* calls him, *Gen. 10. 2. Mesbech*, that is, a Messenger or Angel of God: others call him, *Diese*, that is, God; they attributing the Godhead to him, in regard of the light come from him to the world: but we call him *Samothea*,  
 that

that is; a man endued with wisdom  
or sapience above others; who in-  
deed at first laid the platform of  
true Knowledge among us; by which  
Evangelical Divine Rules, our Bards  
were guided to prophesie: and spe-  
cially having the mystery opened by  
the coming of Jesus Christ, they  
were the more informed by his Spi-  
rit; so that they became undoubtful  
and certain in what they said and  
delivered to the *Britains*.

And there is a Book of one Mr.  
*Thomas Pugh*, called, *British and Out-  
landish Prophecies*, printed 1658, for  
*Lodowick Lloyd* at the Castle in *Gorn-  
hil* in *London*; In which Book you  
shall finde much of our Welch Pro-  
phesies, (though mis-applied by  
the Author) to which Book I re-  
fer you: for in that Book you are to  
look upon a thing done according to  
the pattern, *Heb. 8. 5.* that is, a thing  
in form like the old Testament, and  
beginning the 540 year of Christ,  
page 1.

First of all, you shall finde there a second *Moses*, or an Angelical Child taken out of the water, called *Taliesin*, whom many of our Nation much honour: for the said *Taliesin* tells you many things that were in the beginning, as *Moses* doth; pronounceth woes against all sorts of sinners; sheweth you his belief in Jesus Christ; warns you of the Romish Faction; and tells you aforehand of the *Britain* Captivity being overcome by the Saxons, and of their Restoration in due time by the Seed of the woman, whom he calls by name *Angharad*, many hundred years before she was born, pag. 13. and pag. 20. and that out of the said woman should come a valiant Conquerour called *Kar*, that is, *Karolus* or *Charles*, pag. 24. This *Taliesin*, and the Prophets of wise men that followed, do foretell you the death of King *Charles*, the place of it, the manner of it, and shew you by whom

it



it is done, pag. 43. and who for a time shall enjoy his Territories, pag. 37.

Secondly, you shall finde that *Charles* the King, and *Oliver* that enjoys his Kingdoms, are both the seed of the same *Angharad*, as *Jacob* and *Esau* were, *Gen. 25*. See for this, pag. 151, and 252, and 168.

Thirdly, you shall find that these Prophets do agree, and testifie that the said *Charles*, called by them *Koronog vaban*; in English, the crowned son of *Anne*, shall rise again, and not onely conquer *Britain*, or recover his own, but also shall conquer the whole world: that is, the Line and Race of the said *Charles*, shall do it: for you must understand it in a reasonable way: See for this, pag. 37, 38. and also pag. 47, 48, 49, 50, 51.

Fourthly, for a miraculous witness, that that Race and Line of *Koronog vaban* shall be raised again to

conquer, as abovesaid, you shall find, pag. 104. *Taliesin's* Propheſie of great ſtones raiſed from a bottom, and ſet on a hill (which ſtones are ſo big, that no creature can move them) when the head of *Koronog Faban* was to be raiſed; and that came to paſs at the Coronation of King *James* in *England*, who had been crowned many years afore in *Scotland* while he was in his Cradle; which being in that regard a crowned baby, is alſo upon that account *Koronog Faban*: for *Koronog Vaban* in *English*, is either the crowned baby, or the crowned ſon of *Anne*; both are included in the word. And the Author confeſſeth it to be a word of a double ſignification, 47. neither durſt he put out ſuch propheſies, had he not ſeemed to be exceedingly for *Oliver*: therefore he wreſteth the propheſies to ſpeak for him; and it was *GOD's* Providence that brought them forth: for *Oliver* was  
ra-

rather more angry then pleased with the Author for such a discovery.

Fifthly, you shall find that after *Talesin* had set forth *Olivers* deeds, p. 22. he termineth and limiteth his time; and then pag. 23. he saluteth *Charles* the second by name, though mystically; and there the Author is at a stand, not daring to interpret it, nor knowing what to say: but pag. 149. he seemeth to shew the time of the beginning of the departing of *Oliver* and coming of *Charles*, and of his deeds, as followeth, pag. 50.

This is the whole substance of *Pughs* Book, and it is agreeable to the Scripture; it is agreeable to the Jews Expectation, and agreeable to our Christian Religion.

And these prophecies did never fail hitherto, as our Countrey-men know; but at one time our Countrey-men and Bards were amazed, and

thought they had failed: for in 1623. the golden number being 9. the Moon also changing on Lower Sunday-Eve, there was a prophesie that pronounced a wo to *Britain* in that year; and moreover, bidding us beware of a fire upon the Land (that year) the second Thursday after *Midsummer* day; and therefore they looked for that day to be the day of Judgement; but finding nothing come to pass then, they thought all their prophesies were lies, and that no more credit was to be given to them.

But, as I was informed, upon that very Thursday, in that very year, *Olivier Cromwell* presented a Petition to King *James* touching the Fens in *Lincolnshire*, and about *Elis*, he being backt with abundance of Country-men, on stilts; and as soon as King *James* took the Petition, his Nose fell a bleeding, that he swore it was an ill Omen, saying, *If he could tell how,*  
he

he would hang that fellow that had given him that paper. But Oliver had a strong party with him, so that the King was pacified, and thought it best to be quiet. Thus the King and Country began to jar about the Fens, which the King had sold from the Country to some Dutchmen; & Oliver at the first began to gain the love of the people by this means: for none durst head them then but he. Now you see how the fire began between the King and Country on that very day: so that the prophesie was fulfilled, though our Country were ignorant of it: which fire burned the King and his party to nothing; so that as S. Clement saith, *They shall be renewed, and rise as the Phoenix doth, out of its own ashes:* and for this Nation, I believe that the generality of the people of this Land are Britains (or Welch, as now we call them) by descent: for though they lost their Language by reason of their mixture

ture with Romans, Saxons, Danes, Normans, and other Nations which came to this Land from time to time; yet they did not lose their Consanguinity: and you must conceive thus much, that though this Land was many times conquered by forainers, yet none of the poor people and Husband-men, nor any that did submit to the conquering party, were removed; and that it was always the chief Nobility, being overcome, fled to *Wales*, or to any place where they could finde a Refuge. Therefore we, whose noble descent you see, ought not to be divided: truly *Wales* had never been brought under *England*, but for its division: and now what danger are we in, being divided, and do no righteous things? we cannot stand long if we have not a King. But you will say, Who shall be King? If you go in a righteous way, I will shew you that *Charles Stuart* is the man

man who by right should enjoy it according to our ancient custome: for he is the true heir of all; for in him runs that stream of Royal Blood that shall make glad the City of God: for all the Blood-Royal of the Britains, Scots, Saxons, Normans, is primary in him. I could make this out, and shew you his lineal descent, if I thought you would question it: I could also make it appear abundantly by their prophecies in Mr. *Pughs* Book, that God long before this time hath determined and declared his Fall and his Restoration; and that word *Koronog vaban*, which is the Key of all our prophecies, belongs to him; and that it cannot be brought to speak for *Oliver Cromwel*, as Mr. *Pugh* would have it. But what should I trouble you with these things which you cannot relish? I shal shew you a more excellent way; for God did not cast down *Charles*, to the end that he should be  
set

set up again upon the same slippery  
 foundation: for he had better he a  
 step lower then he was, that he  
 might stand surer: Therefore take  
 this as followeth.

that shall make  
 God: for all the Blood Royal of the  
 Kingdom, Scots, Saxons, Normans  
 primary in him, I could make this  
 God, and the woman his first beloved  
 if I thought you would question it:

—  
 and his wife  
 thirty & six properties in Mr.  
 John Book, that God long before  
 his time had determined and de-

termined the Fall and his Resurrection  
 that word known as  
 which is the Key of all our prophe-  
 cies, belong to Jesus and there  
 I must be brought to speak for O  
 Company as Mr. T. would have

—  
 that were in him I think you  
 with all things which you cannot  
 resist that there you are more exal-  
 ted way for God did not call you  
 to be, as the apostle hath said

**Men**



*Men and Brethren :*

**I** Having read Histories, and seen the course of the world from time to time, I finde that from the Creation to this day, there is troubles in the world about superiority, and that much innocent blood hath been spilt by Governors to maintain their worldly Interests; yet for all that, could they never make themselves and posterity sure to hold long, nor finde a way to govern, that was not defective in the Issue: their Foundation being bloody, could not stay them from falling: they would not come to judgement, nor be called to an account for what they did, and their shedding of innocent blood: but they could not shun it when Gods time came. I might prove this, not onely from Histories, but also from the holy Scripture, that it is so now, and hath been so at all times, in all the habi-

bitable world, among all nations from the beginning: but my business is not to make great Volumes to shew all that might be said in this Case: onely I say, that all sorts of Government, yet known and established among men, whether by Kings Hereditary, (counted best) or by Elective Kings, or by States, or whatsoever else is or hath been, it is nought, and destructive to men: therefore I through Gods help briefly shall shew you a Form of Government that hath not been yet made known to the world, though figured forth in the Gospel by Jesus Christ and his Apostles, this sixteen hundred yeers: And now our necessity requireth me to hold it forth: we have had much talk of the Kingdom of Jesus Christ, but we are ignorant of it all this while: none sheweth it, though it be time: for if the Protector, Army, and Parliament, striving about the Militia (as they did with the late King) fall to War again (as it is like they will) then wo to *England*, that ever the Gospel shined so bright in it, and that by it, it could not finde the way of peace: therefore take this as followeth for your direction.

1. Let not the chief of *Great Britain* and *Ireland* enter into his Power and Government, until he be above fifty years of age.

2. Let him be a poor, honest, godly man; even so poor (though industrious in his calling) that he hath been forced to take Almes: and let him be chosen by lot.

3. When he is king (for that Title the Scripture gives him, 1 *Pet.* 2. 13. and that Title is best known to *England* by our Law) let him have the sole power in Church and State: namely, the *Militia*, or whatsoever else is appointed for the good and defence of the Nation, shall be his; and let him be accountable to no man.

4. Let all Writs go, and whatsoever is done, let it be done, as heretofore in the Kings name, and let him have but a hundred pound a year to maintain him.

5. Let the Kings personall work be so little, so plain, and easie, that notwithstanding his great power, yet so that he cannot erre in what he doth: which shall be onely to call a Parliament, and sit with them; and let there be but one house of Parliament.

5. Let

6. Let the Protector, *Steward*, Deputy, King, or whatsoever you please so call him, be hereditary in a male line, of ability and stature to rule, and let him go governing as the Protector doth now: only he must give account before the King and Parliament every third year; for all that is done amiss in ruling, by him or his Officers under him (though done by a Constable or Corporal) shall be laid to his charge, because that upon knowledge thereof he did not punish the Offenders.

7. The King every third year, upon the third week of *December*, shall send forth Writs to call a Parliament, and command them to meet him at the Parliament-house the first week in *March*, and they are to sit untill the first of *September*, and no longer.

8. That no man be chosen to serve in Parliament, but such as are above fifty year old, and that are judicious able men in knowledge of Law and Judgement.

9. That none be put in nomination to be chosen, but such as fear God, hate covetousnesse, love the poor, and is respectable. Chuse none that hath not been just and honest in his dealing with all

all men, good and charitable to the poor, and is full of the holy Ghost.

10. That none be chosen, which be in places of profit or preferment under the Deputy or Protector, as now ye call him, nor any Commander of the Army, who all are subjects to be judged by the Parliament, and not to sit as Judges in their own Cause: For though the Protector be liable to suffer for every fault his officers do, he not avenging the oppressed that made his complaint to him, or he not sitting in the seat of Judgement to hear complaints thrice a week, where the poorest sort, as well as the rich, without hinderance may come, be heard, and relieved; yet shall his Officers suffer every one for his own fault according to his desert, and the King and Parliament shall judge it; but whosoever he be that sought not to the Protector first, and is not relieved in a weeks time after his complaint made, though the wrong be done him in Parliament time, yet shall he not be heard by the King and Parliament.

11. The Deputy, or Protector, every week thrice shall sit on a throne in an open place, where every one may come  
C and

and make his complaint to him, clearing it by evidence ; and after that, he must give just judgement speedily in a weeks time, or else the King and Parliament shall call him to account for it: neither is it intended that the Protector must judge all causes between man and man, but to judge the wrong done by any in authority to a private man or woman.

17. If by chance there come into the house a close hypocrite that is contentious, the Parliament speedily shall cast him out, and by their Order the Countrey shall suddenly chuse another, or send him up which he out-voted at the time of Election: neither may he at any time be chosen again to sit in Parliament, Countrey and City, as one man, upon every occasion, shall stand up for King and Parliament, to beat down their opposers: for in them is the safety of the Nation; and whatsoever in our Law is contrary to this Rule, shall be made void and of none effect.

*Direction to chuse a King.*

**I**T is fit that *London* being the chief City of these Nations, *England, Scotland,*  
and

and *Ireland*, who are now one body, should have the preheminance as the Royall City of all; and that the King should be chosen in *London*; then let the Lord Major (when a King is to be chosen) take the names of all the Parishes under his command, and divide them, and cast lots untill the number be under eight: Then shall he send unto those parishes which the Lord hath taken, that every parish at such a day shall send a man to such a place; wherenpon every parish of them shall call a Vestry to chuse a man that is above fifty years of age, that hath been a seeker of God, and that fears God, that is full of the Scripture and holy Ghost (not full of the Scripture, yet deny it to be Gods word, as some do) that is diligent in his calling, yet his getting being so small, that he is forced to take some alms to preserve himself and family: a poor man, that is not worth five pounds, nor is five pound in debt; one that can write and read, and hath good understanding and reason, and one that is a native born in Britain or *Ireland*. Such men shall be chosen and sent to the Lord Major at the time appointed, and he and the Aldermen

shall question them one by one, and take out of them eight in number, two of the fittest persons among them; and after prayer, the Lord Major shall cast the lot; and he on whom the lot is fallen, always shall be proclaimed by the name of King *Charles*; and there shall be allowed him that is King, two hundred pound a year: one hundred for himself, to maintain him during his life; the other hundred to be divided among fifty poor old men for gowns, and the rest for them in money yearly, and to be paid out of the kingdoms treasury: and in regard of it, the old men are to pray for the King while he liveth; and when he dieth, to accompany him to his grave; and his buriall shall be decent according to his means, and not costly as the former Kings burialls were.

2. I thought of another way of Election: Namely, that he which is the oldest Charterhouse-man, shall be alwayes King (I mean not the oldest in years, but he that was longest in the house) it would save the trouble of electing the King, for there is a continuall succession or supply of poor old men coming in there continually; but that it is necessary to chuse a  
King



King of the purest sort, and at last to let God chuse him, or decide it by lot, which is his own Ordinance that he alwayes answereth by, in such matters that cannot be known or decided otherwayes; as you see in the Old Testament and New, *Joshua* 7. 14. *Judges* 1. 1. 2, 3. *1 Samuel* 14. 38, 39, 40, 41, 42. *Jonah* 1. 7, 8. *Acts* 1. 23, 24, 25, 26. Besides, there might happen some treachery among these old men: for it is not convenient for any to know aforehand who shall be the next King: and the King being alwayes of one name *Charles*, there is no *interregnum*, notwithstanding the time of chusing a King should be somewhat long; for the King is alwayes living, though not declared unill elected: Therefore the first is the best way for election.

*And now I shall shew you how this is our Saviour Christs Institution for his Kingdome.*

First, take notice of *Matthew* 10. 20, 21, 22, 23, 24, 25, 26, 27, 28, *Mark* 10. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. *Luke* 21. 24, 25, 26, 27. All which sheweth, that when the Apostles strove

for greatnesse in his Kingdome, he tells them that they must not be as the Gentiles were, who did alwayes exalt their great and rich ones to reign over them; but they contrariwise, are commanded to exalt the low and poore to reign over them. And indeed, there is weighty reasons why it should be so, that the great ones should be kept down: for the great ones alwayes striving to be greater, and to have more wealth and honour, they being never satisfied, was the destruction of themselves and followers; and were the disquieting and ruine of good, meek, innocent, peaceable men: and is it not so to this day among us, and all them who would be accounted Christians?

2. The holy Apostle Saint Paul further expounding the abovesaid words of our Saviour Jesus Christ, saith, 1 Cor. 1. 27, 28, 29. *God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen: Yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. And further he sheweth, who*  
are

are those chosen ones; and that they are not them whom the world onely count base, but also such as the Church do despise and undervalue: even such men as is above mentioned in the Election, poor, yet wise men; as you see 1 Cor. 6. 4, 5. saying, *If then ye have judgement of things pertaining to this life, set them to judge which are least esteemed in the Church*: So that it is clear, the holy Apostle would have the Christians (according to Christs words) to make them Judges, or Kings, of poor weak old men, which never had any state in the world, nor look for any thing of the world, but food and raiment. And 1 Cor. 12. 22, 23, 24. he there tells you, that there is a necessity of such men for this purpose; and that upon such ye should put the greatest honour, they being godly and wise in a just way.

3. The holy Apostle Saint James clears it further, shewing you, that such poor men are the Royall seed of Christs kingdome, James 2. 5. *Hearken my beloved, (saith he, regard what I say) hath not God chosen the poor of this world, rich in faith, and heirs to the kingdome which he hath promised to them that love him?* Christians, this is the kingdome that ye dayly pray for,

when ye say to God, *Thy kingdom come, Thy will be done on earth, &c.* And yet you will not have it come on earth: for (speaking to the generality or middle sort of men) saith he, *James 2. 6. Ye have despised the poor: Do not the rich men oppress you, and draw you before the judgement-seat?* As if he should say, I appeal to your own knowledge, whether it be not the rich ones that bring all evil upon you: ye despise the poor harmlesse men, which love God and not the world; and ye would not have them which by Gods appointment should reign over you, and ye have chosen the rich to reign over you, that love the world and not God; but what do you get by it? do they not make war among you; & to maintain their humours, draw you, drive you, yea, consume you to nothing many times? this you see is true. And again, these poor must not be such poor as make themselves voluntarily poor; you know some of the Church of Rome do so, and glory in it; but alas, it is a vain glory. Neither are they such as become poor by prodigality and evil-husbandry; but such poor as the Lord doth delight in, and which follow him, and have been industrious

serious also : yet through crosses and  
 temptations have been kept alwayes un-  
 der by the power of God , so that they  
 could not attain to any state in the world,  
 for they do not desire it ; much being  
 content with what God sends them : for  
 they know riches is a tempting thing that  
 doth cause many to forget God, and be  
 as strangers to him ; and that of this sort  
 is the tempting love of riches, to which  
 most mens wills are inclinable ; and  
 therefore it is a dangerous temptation,  
 1 *Timoth.* 6. 9, 10. buried in oblivion by  
 them : for the temptation they are ac-  
 quainted with, is their sufferings, and  
 their adversaries reproaching of them,  
 because of their godlinesse and low con-  
 dition ; and to such poor our Saviour  
 saith, *Luke* 22. 28, 29, 30. *Ye are they  
 which have continued with me in my tem-  
 ptations, and I appoint unto you a kingdome,  
 as my Father hath appointed me ; That ye  
 may eat and drink at my table in my king-  
 dome, and sit on thrones judging the twelve  
 tribes of Israel : And as Saint James saith,  
 James 1. 12. Blessed is the man that en-  
 dureth temptation, for when he is tried, he  
 shall receive the crown of life, which the  
 Lord hath promised to them that love him :*  
 for

for you must understand, that these poor must be just and holy ones; and that no wicked ones shall inherit this kingdome of God, 1 Cor. 6. 9, 10. Let this suffice to prove, that Christs kingdome is that which I have shewed you in the foregoing passage: Now I say unto you, It is in vain for any to think of setting up any other Government (as saith the Angel to *Ezra*, 2 *Esdra*s 10. 54.) for in the place wherein the highett beginneth to shew his kingdome or citie, there can no many building be able to stand; and God hath begun here to shew it this many years; therefore your buildings fall.

*Reasons why this kingdome should be set up among us.*

1. Because it is of Christ founded: Therefore it is his kingdome, which is most perfect (though contrary to the kingdomes of men) which shall stand for ever, to his glory.

2. Because we were taught by Christ to pray, saying, *Thy kingdome come*: Therefore we ought to endeavour to fulfill our prayers in setting it up, for our good,

3. Be-

3. Because such a King, being old, and hath not long to live here, and but a poor allowance of a hundred pound a year; one that fears God, and is chosen of God by lot; one whose integrity is known to men before he is chosen, so that he never was for the world; I say, such a one will do right, and cannot do wrong; for the fear of God, his age, weaknesse, disability in money, and the Law, will bind him to it. There is none else can do us right, but such a one as Christ and his Apostles, and I, do shew you: for our former Kings had mighty Revenues and power, therefore they did what they listed against Law and Reason, for which cause they came to destruction many times: Our former Parliaments being up, were worse then our Kings, laying heavier burthens on us: Therefore the Generall of our Army pulls them down, and he sets up himself under the name of Protector: but nothing is mended; therefore the Army pulls him down, and are in confusion, not knowing what to do; and nothing shall stand but this kingdome that I shew you, because it is of God: it is in vain for you to set up any other form of Government; for it shall fall, it shall be pull'd down by others.

4. This

4. This Kingdom is not any way against the Kings of the earth, but of much advantage to secure both great and small in their just Rights: for whereas now, they, through their corrupt and boundlesse resolution, hazard souls, bodies, & States, to mainrain their prodigall unjust deeds, untill they lose all for it; this kingdome and King will keep them in safety and sure possession: for understanding that they are to give account every third year, they will take heed what they do, and not run in such extravagant, unjust courses, and ungodly wayes, and have much more comfort by it then now they have: for God & the people will blesse them, and there is no other way to establish and confirm every one in his just right but this: for Christ is the Prince of peace, and will not disinherit any line, yet will punish offenders, and preserve their seed that amend.

5. It prevents all treason: for to what end should any conspire against this King, that hath but a hundred pound a year, which they shall not enjoy, if they kill him? the Law goes on, another is chosen, and they are to suffer the most infamous and cruel death as can be devised, and none can come that way to reign in this king-



kingdome. It shall not be here as formerly it was, or as the saying is, Treason never prospereth: for if it prosper, who dare call it treason? They shall not advance themselves thereby: all treason aims at some good advantage and preferment; but here is nothing to be had; if any do it, death and damnation is their reward, which none living can desire: therefore this King needs no guard, God and his innocency is sufficient for his guard; and let not his Deputy have any guard to encourage him in wickednesse, but let him have officers, persons to keep order about him, as the Lord Major of London hath now about him.

6. Because in such a King Christ comes to reign upon earth; for Christs coming must be as the coming of *Eliab* was in *John Baptist*, for *Eliab* was taken up to heaven, *2 Kings* 2. 10, 11. as Christ was, *Acts* 1. 9, 10, 11. and it was as hard a thing to see him ascend, as it was to see *Eliab* ascend; and as there was a promise that *Eliab* should come on earth again, *Malachi* 4. 5. So he came in *John Baptist*, *Luke* 1. 17. and Christ saith, that *John* was that *Eliab*, *Matth.* 11. 14, 15. Therefore Christ comes not as men imagine, but accord-

according to the Scripture, as I shew you here; and they that look for his coming in this way, shall see him, *Heb. 9. 28.* and the rest shall never see him, but shall be shut up in darknesse.

There is abundance more reasons that I could give you, to shew the beauty and excellency of this kingdome: which I omit for the present; because I intend to be brief, and the time doth require it: Therefore now I shall shew you some reasons to shew why this kingdome was not set up afore this time.

1. Because our Saviour Christ foresaw, that the Kings of the Gentiles would not have suffered the Gospel to be preached in their kingdomes, if so be that the Apostles had gone then to put them down, and set up of the poor to be kings over them.

2. Because the Gospel of this kingdome, was first to be preached in all the world for a witnesse to all Nations; and then (which is now) comes the end of their kingdomes, and Christs kingdome takes place, *Matth. 24. 14, 30.* and the Princes of the Gentiles shall mourn, because they must bow to this kingdome, and become servants to the poor.

3. Be-

3. Because the Gentiles have their times limited, *Luke* 21. 24. and though known then to none but the Father, *Acts* 1. 6, 7. So that the Apostle then speaking of it, puts a certain time for an uncertain, *Revel.* 11. 2. but now the tokens are come, the time is manifested, *Math.* 24. 32, 33. that all may see it.

4. Because the Scripture was ingrossed heretofore in the great mens hands, so that they might do as they pleased with the people that knew little or nothing of Scripture; but when the Art of Printing was found, and they had liberty to have the Scripture, knowledge is increased among the People, and shall increase: So that they will not be ruled by the Kings set up after the manner of the Gentiles any more. Here is the *Good Old Cause* that God raised our Army to stand for; and if they will not stand for this kingdome and government of Christs own institution, which I do shew here, they shall fall: and those that take up this Interest shall prevail.

Here you see the Reasons why this kingdome ought to be set up, and Reasons why it was not set up before this time. And if you ask me the reason why King *Charles* is so unfortunate, since I make him

him to be the best of all Kings: truly I answer, Because his resolution is not right, for he would come in and settle all things as formerly we had them, therefore he cannot prosper; but let him leave that resolution, and resolve to stand for this way, surely he shall find better fortune, and be more glorious, and more surer in his throne then any of his Predecessors, though he seem to be a step lower then they were: For I say to him that shall be King, and to him that is Deputy and King also, for a Deputy was King, 1 Kings 22. 47. *Let the brother of low degree rejoice in that he is exalted: But the rich in that he is made low, James 1. 9, 10.* Here is matter of joy for both.

*Mens Good Old Cause* shall fall: indeed Mr. *Prin* doth shew the right cause of this War, as at first it was declared, and that was but a pretence, for they quickly routed such as stuck to that: their Cause was to get all from the King, Countrey, and Church, and to keep it; and this they call the *Good Old Cause*, and they that stand for this, are counted the good people and well-affected; but I am sure their Cause is neither good nor old: and if the long Parliament come together, and sit to main-

maintain it, according to their invitation;  
 let them beware of *Jehoiada*, lest they also  
 be served as *Dauid's* worshippers were,  
*2 Kings 10. 25.* and it was a wise saying  
 of the Philistines to their King, *1 Sam.*  
*29. 4.* *Where with should he reconcile him-*  
*self unto his master? should it not be with the*  
*heads of these men?* Thus you see mens  
 Cause, and Gods Cause; mens end, and  
 Gods end and intencion.

Therefore let the Parliament at their  
 next meeting settle this government, for  
 none else will stand: for if the long Par-  
 liament go settle themselves as hereto-  
 fore, their Generall in time will break  
 them, and set up himself, so that there  
 shall be nothing but tossing the Nations  
 to and fro in bloud, until this way of  
 Christ be settled.

And if you desire to know who hath  
 wrote these lines, you may come to know  
 me by my face, and form of my visage,  
 which of late hath been changed: I nor  
 any other can give a reason for it, but  
 this, that it's a Sign of God, and a Seal to  
 this work of God, that should stop the  
 Kings of the Gentiles mouths, *Isaiah 52.*  
*13. 14. 15.* But methinks I hear some  
 say, The Jews will have no such poor  
 D King

King as you set forth; they refused King  
 Jesus, because he was outwardly poor.  
 I say, God hath provided one that is so  
 noble in birth and parentage for them,  
 that none is equall to him upon that ac-  
 count; yet he and all such shall be ser-  
 vants to our poor Kings: and the Jews  
 shall be satisfied in my next that follow-  
 eth, both in English and Latine, that was  
 a long while ago given to the great Jewish  
 Rabby, *Manasseh Ben Israh.*

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A

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*A word to the Souldiery,  
and the people in  
general.*

**A**Nd truly the people are now in such amazement, that they know not who to obey with safety: for *Lenthals* Parliament sits, though few in number, to maintain (as they call it) a Free State; but the main end of it is to hugge and make sure to themselves the unrighteous Mammon gotten by deceit. Chiefly, Church and Crown-Lands; and this is a matter of joy to their party: *Bampfields* Parliament, as report goes, look upon themselves as yet not dissolved, but rejourned, and have in their meetings more members then *Lenthal*: But *Prins* Parliament exceeds both, in regard of its Members and Right Cause; which truth

the Records of the times, and all honest people can witnesse, that the Army was raised for the defence of the King and Parliament, as Mr. *Prin* maintains. These Parliaments signifie nothing, no nor the head-Officers of the Army; but the noble spirits of the under-Officers and Agitators doth all: Therefore you brave Britains, stand up for Christs kingdom, let not self-interest blinde your eyes; the glory is yours, for you are Christs chief Instruments; Kings or Parliaments are as nothing before you: yea, you Souldiers can take down your head-Officers, if they stand between you and Christ: O go on as ye are Christians, and go on as ye are bold Britains of a noble stock (as ye have it in the introduction of this Book) to set up Christs Kingdom. Was it not a bold British Souldier, under King *Belinus* the Britain, that struck one of the grave Senators of *Romes* beard, while yet



yet they were Gentiles ? for when *Belinus* King of the Britains had conquered all so far as *Rome*, the Roman Senators laid, and sent to him, saying, That he must not come there, for it was the seat of the Gods : and when *Belinus* boldly resolved to try whether they were Gods or no, he marched to them, and found no resistance, because they were not able to fight him : for the Senators thought, they being set on Thrones in a gallant posture, to daunt & perswade the Souldiers, that they were Gods that could destroy the Souldiers in a moment ; but the undaunted British Souldiers being not afraid of their presence, came to see them ; and a bold Souldier, to try their Deity, taking one of them by the beard, made them all flee, and be glad to give of their gold to serve the Souldiers need. Here were gallant spirits ; and much more gallant were the Britains that went with *Constantine*

the great to raise up Christs Church,  
and make it famous in the World;  
but your work is more eminent then  
both the others. O fail not to do it,  
set up Christs kingdome.

And because none shall disgrace  
me, saying, He set a time for the  
Kings coming in 1653. and it came  
not to passe: I did not conclude so,  
but made a doubtfull case of it, as  
you may see in my Book called *The*  
*Eccbo*, pag. 134. and printed 1652.

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*And*

*And now I shall shew you  
a seasonable Vision that  
I had in 1634.*

**I** Saw my self standing on a pool of water in *Merionethshire*, at the parish of *Talyllyn*; the pool is called in our Welch language *Llunniangyl*; the honourable Colonel *John Jones*, one of your House, knows the place: and as I stood upon the water, I saw a company of black Foxes pursuing a young Lion; and as they followed the Lion, they ran round about me, sometimes on the water, and sometimes on the high way, that is on the North-side of the pool: I pitied the Lion, and cast stones at the Foxes with all my might: but as I was throwing stones at the Foxes, immediately they appeared to be young children, that stood still a

while on the way, the North side of the pool; and a voice said to me, Why dost thou cast stones at the children? and as I came to land, immediately they turned to be black Foxes, pursuing the Lion again: but on a sudden, the Foxes being on the water, became white Lambs, stood still; and the Lion being on the water turned to them; and they, as it seemed to me, kissed each other: Thus the Vision ended.

*The Interpretation, as I humbly conceive, is this.*

**C**harles is the Lion, and you are the Foxes, the stones are the words of my former Books against you, for which I was reprov'd: your becoming children was your dissolution, or interruption, which made you repent that you did not before make your peace with Charles:

your

your turning to black Eques againe, signifieth that you are the same now as ye were before your dissolution; your turning to be white Lambs, is, that you shall propound this way of peace to Charles; and your kissing each other, signifieth that you will effect it, and settle peace in a glorious manner. This is the summe of all in few lines to you: consider it, and know, that these words are faithfull and true. This Vision I had quite forgot, untill within this twelvemoneth: I told it many, but I could not tell how to apply it right, untill this time of your second meeting: I pray God it be rightly interpreted, so that there may be no more innocent blood spilt in this Cause; and that this word become not unprofitable to you, through the deceitfulness of riches gotten in these times, & that you do not lose the immortal glory set before you here: and take notice, that this word I present you withall, is the word of the kingdom,

dom, *Matth.* 13. 19. And I know  
 nothing more against it, then seem-  
 ing godly mens self-interest in the  
 world: which Interest will ruine  
 them, if they go on in holding for it  
 as they do.

*The*

## *The Postscript.*

**A**Nd to shew you all in a word :  
 First, you see that Jesus Christ  
 is for a Single person, and not for a  
 Free State ( as you call it:) *He that is*  
*chief, Luke 22.26. Those mine enemies*  
*which would not that I should reign, Luk.*  
*19.27.* So that Jesus when he speaks  
 of these things, he is for a King, and a  
 kingdome ; as you may see through-  
 out the Gospel. Secondly, you see  
 that he would not have the great and  
 rich to be his Kings ( like as the  
 Gentiles have ) but would have the  
 poor and low exalted to the Throne,  
*Lu.22.25,26,27,28,29,30.* Thirdly,  
 you see, that (as I said before ) there  
 must be two exalted in his kingdom,  
 yet one above the other must be the  
 Chief: for when the mother of Ze-  
 bedees children petitioned our Savi-  
 our Jesus Christ, for her two sonnes  
*James and John*, saying, *Grant that*  
*these*

these my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdome; he doth not answer her, saying, There is no such thing to be in my kingdome; but saith, *To sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father,* Matth. 20. 21, 22, 23. Here you see that two are to be exalted, yet differ in power one above the other, as the right hand is above the left: and if you consider this word, prepared and promised, you shall find the harmony of it touching this kingdome, and admire it: for, saith the King, *Inherit the kingdome prepared for you,* Matth. 25. 34. and Saint James calls it, *The crown of life, and kingdome promised of God to them that love him,* James 1. 12. James 2. 7. And to you, I say, the Parliament that now sit (for I have not addressed my self to any other power before, though I had this knowledge long before now) Do  
you



you set up this kingdome, for you are those like *Zorubabel* that began the work, do you also finish it, *Zachar. 4. 9.* Do you make an agreement with *Charles Stuart*, and call him in (if you think fit) to rule, and inherit his own, and set a King above him according to this discovery: for I do believe, seeing things going on since as they did, many of you repented that you did not agree with him before you were dissolved; but then you had not this way to propound to him, which being observed, will secure every man in his right, after the agreement, so that none shall wrong another: for Christ in the poor man being exalted to the right hand, having the sole power, will keep all in order and subjection. And as God hath been preparing this kingdome for us, from the foundation of the world: So you, after your late repulse, are better prepared to set it up, then you were before: and  
do

do it: let no self-interest hinder it; for you may secure all ye have thus in peace, better then to keep up your free State (as ye call it) by war and fear, untill at last you lose all: and it is necessary that ye are now in such a state, else you could never have power to make agreement, and to set up Christs kingdom; but have a care that ye lose it not again before you do the work: for our noble Army, whose wisdom and valour you know, whose descent I shew from the Original, may have a design which ye cannot apprehend.

**FINIS.**

